

John G. Younger, "Education and Scholarship." In: *St. James Press: Gay & Lesbian Almanac*, edited by Neil Schlager, pp. 205-230. St. James Press, Detroit and New York 1998.

Education and Scholarship¹

John G. Younger

Terminology and Focus

Because of the disparate nature of the material I am describing here, and the different kinds of audiences it targets, I shall use a terminology that includes lesbians, gay men, bisexuals, transgendered people and transsexuals (LGBT) within the more inclusive term "queer"; I shall avoid using the word 'gay' as the umbrella term, except when it forms part of a title.

In describing academic developments in queer studies, I shall focus on the undergraduate curriculum and experience at more than 130 universities and colleges (see Appendix); information about them comes from a variety of sources, including their published bulletins, their own World-Wide Web homepages and personal communications from students, faculty, and staff. I shall also focus on developments in LGBT resources, not on the repressive and homophobic environments (although see below, "Campus Life") that still can be found at most state-supported and private universities and colleges; there are environments that can become noticeably hostile from time to time, but which are becoming more accepting as the subject itself has become more acceptable. I do not, however, include religious-affiliated institutions: the conservative nature of their supporting regimes has only infrequently allowed these institutions to explore an environment that accepts queer people or academic discussions of LGBT issues.

The undergraduate LGBT experience is relatively rich when compared to High School and graduate environments. High School students seem to be coming out more and more (within the past couple of years "out" first-year college students have increased dramatically); and many secondary schools try to provide sympathetic environments, with some diversity course-work, LGBT faculty representatives and counselors, and other resources, especially in the face of an alarming suicide rate for queer teens.² Nonetheless, only private high schools

¹ I am grateful to the editor for inviting me to contribute this chapter; I also wish to thank Beth Armitage, Rosalind Kaplan, Laura Keohane, Paul Rehak, Chris Shepard, L. Michael G. Santos Silva, Eric Smith, the seven activist scholars who are profiled in the section "People", and my many email correspondents. I also feel fortunate to have at Duke University a campus rich in its queer resources: student and faculty/staff groups, a student center, a curricular program, and queer faculty doing queer studies. I have drawn on my own experiences here and on those of my students and colleagues to give a sense of context for this summary; I am grateful to them all, especially my students too numerous to mention, and to John Clum, Melissa Delbridge, John Howard, Kathy Rudy, and Eve Sedgwick.

² The Gay, Lesbian and Straight Education Network (GLSEN; 121 West 27th Street, Suite 804, New York, NY 10001, Tel.: 212-727-0135, www homepage: <http://www.glsen.org>, email: glsen@glsen.org), founded in 1990, is the only national organization of gay and straight teachers and community members working to end homophobia in K-12 schools. One

can afford many of these resources, both financially and in terms of parental and community support. Studies of their environments have been few.³

For post-graduate work, there are no specific LGBT programs. Many university departments do offer graduate courses in queer studies and allow graduate students to do research on and to write on queer topics, but there is at present no graduate program, and no PhD diploma, specifically in the area of "Lesbian and Gay" or "Queer Studies" or the like, although the Center for Lesbian and Gay Studies (CLAGS) at the City University of New York has been proposing one for some time. As mentioned below, there are at least a couple of centers for post-graduate research in LGBT studies, notably CLAGS at CUNY and the Center for Scholars in Residence in Gay, Lesbian, Bisexual and Transgender Studies affiliated with ONE Institute's Center for Advanced Studies and the University of Southern California; no doubt one can do similar work at other senior research centers like the National Humanities Center in the Research Triangle Park in North Carolina. Again, since there is little formal institutionalization of queer studies at the graduate level, I shall not be discussing many developments in this area (but see below, Programs, Financial Aid, and Centers).

In historical terms, I shall be focusing on the more or less recent period, especially since 1985, and even more especially on the period since 1990 when Lesbian and Gay Studies courses and curricular programs, LGBT Student Centers, and queer theory began emerging with increasing frequency.

For earlier assessments, I give here some brief references. Dynes 1987 contains sections on libraries and archives (pp. 31-33), women's studies (pp. 52-70), and education (pp. 393-400). This last presents several interesting documents. For the 1970's, five reports concern campus environments (nos. 2658, 2664, 2665, 2675, 2678); three more reflect on gay teachers, including (no. 2701) one by Marc Rubin, the founder of the Gay Teachers Association (New York City) in 1974, and two assessments of attitudes towards gay teachers (nos. 2695 and 2696); finally, two teachers, Rictor Norton and Ron Schreiber discuss the problems giving courses in gay studies (nos. 2711 and 2712). For the 1980s, there are fewer references, but one (2679), written by Robert Martin in 1983 looks back to the first gay student group, the Student Homophile League of Columbia University, that he founded in April 1967.

Overview

Many universities now offer several kinds of services and programs for their queer students.⁴ These are now beginning to assume some standard forms: undergraduate and graduate

of its effective methods is to offer student internships. Laura Lane (*LGSN* 22.3 [Fall 1995] 23) cites a government report "Gay Male and Lesbian Youth Suicide" (3000 copies printed) that documents a teenage suicide rate that has increased 200% since 1960, 30% of which are gay-related.

³ Newton and Risch 1981; Unks 1993-1994; Woog 1995, reviewed by Laura Lane (*LGSN* 22.3 [Fall 1995] 23).

⁴ Gose 1996 reported "thirty institutions have full-time administrators whose sole responsibility is coordinating gay and lesbian activities", twice that in 1992.

courses with significant LGBT content, undergraduate programs in LGBT studies (certificate- or degree-granting), LGBT student centers, and financial aid for LGBT students or for students doing research in queer studies. In addition, university queer communities have usually organized themselves into an assortment of associations; on most university campuses there is a student group, usually recognized by the student governing body, while alumni and alumnae of many universities have also organized; less commonly, there is a LGBT faculty and staff group.

Historically, it is clear that the first to come were the LGBT courses, while financial aid for queer students is the most recent phenomenon; over the past five to ten years programs and centers have been cropping up at universities more or less simultaneously, sometimes the one or the other, occasionally both. Nonetheless, within the last ten years and dramatically within the last five years, LGBT programs, centers, and courses have become noticeably numerous resulting in a snowballing of resources and services, especially alum organizations, on-campus legal rights or privileges for LGBT students and employees, and financial aid.

There are many reasons for the recent burst of academic attention given to queer studies and to LGBT students and staff and their campus life. In terms of politics, rights, and privileges, the progress of the liberation movement, broadly conceived, has induced a climate for change in the country over the past generation: gay liberation and the women's movement, including the drive for the Equal Rights Amendment (ERA) and the continuous discourse over the place of lesbians, may themselves be considered to be movements grounded in and parallel to the Civil Rights movement; in terms of the curriculum, the solid and legitimate place that Women's Studies have secured in the academy⁵ has paved the way for the appearance of queer studies. In addition, the current national debates over sex-discrimination, sexual harassment, homosexuals in the military, Family Values, and, recently, the right for homosexuals to marry, have all highlighted the peripheral place lesbians and gay men occupy in the legal system. It may not, therefore, be surprising to see such tensions played out also on campus.

One recent development, however, is part of a national academic revolution: the Internet and the university community's access to it. Although email is now over 25 years old, it has only been since the early 1990s that the Humanities have exploited the Internet to provide a type of communication that approximates direct conversation. On the national level, dialogues on queer issues and the exchange of information once took place mostly at annual national conventions where hundreds participated; they now take place daily and involve thousands of people. If the various intellectual and action movements have set the stage for what now seems like a queer revolution, email and the WWW have turned on the spotlights.

In the sections that follow, I take up the various forms LGBT life and study have assumed on campus. While these forms are always interconnected, I find that some, like a university's inclusion of sexual orientation in its antidiscrimination clause or a university's decision to support courses in queer studies, provide the incentive for the development of other privileges, such as spousal benefits and umbrella programs, respectively; similarly, out of

⁵ For a list of Women's Studies programs: <http://www.users.interport.net/~kater/>.

courses arise eventually an academic program that provides them context. For these reasons I discuss the major developments of LGBT life, resources, and scholarship on campus in thematic groups. Finally, sketches of seven people active in the area of queer academics close this contribution.

University Rights and Privileges

Antidiscrimination Clauses

Most institutions of higher learning, and even many secondary schools, now have some sort of antidiscrimination clause that includes the phrases "sexual orientation", "affectional orientation" or the like.⁶ This situation seems relatively recent; 10 years ago the number of institutions with such inclusive clauses was dramatically lower, although this has not been documented. When Duke University included "sexual orientation" in its anti-discrimination clause in December 1988, it joined a moderately long list of similar institutions. The WWW list of such universities, however, has not been updated since November 1995 (<http://www.uic.edu/orgs/lgbt/Stratton.html>, maintained by LGBT Campus-Directors), possibly because it seems to include almost every university and college in the US and Canada (plus Australia and a few other English-speaking countries), and their growth no longer seems worthwhile charting. It would be useful if this list were not only updated, but also augmented with the dates these institutions first published their antidiscrimination statement and first included the "sexual orientation" clause.

Institutional Equity⁷

Another type of administrative oversight of LGBT concerns consists of a university's equity or diversity compliance office within the central administration (e.g., a President's Commission at Maryland, College Park; the Office of Educational Equity at Pennsylvania State; the Office of Affirmative Action and Multicultural Programs at Delaware; or the

⁶ Not all universities have such a phrase, however (e.g., Southwestern University in Texas); and the inclusion of this phrase is not always a reliable source of ultimate protection on campus. Semi-independent schools within a university may choose to ignore the antidiscrimination phrase: Mooney 1994 documents how the dean of Yale's Divinity School published a letter denouncing gay students; at Duke, a member of the Divinity School published a letter in 1994 denouncing a colleague's involvement in LGBT studies, in 1996 the Duke Chapel refused to bless or marry same-sex couples (annually, however, it does bless animals), and in the Fall 1997 the Law School has accepted military recruitment in its building. Similarly, the presence of the military's Reserve Officer Training Corps programs (ROTC) on many campuses seems to fly in the face of the intention of their antidiscrimination clauses. The tolerated military presence on campus is linked, of course, to the financial support they offer students and programs; the tolerated homophobia of religious institutions on campus is linked to the institutionalized religiosity of American life in general.

⁷ I am most grateful to Laura Keohane, Campus Compliance Officer for the University of Maryland at College Park, for her help with this section and for her permission to quote extensively from her unpublished paper on the history of the University of Maryland's desegregation efforts.

Diversity Education Program under Multicultural Affairs at Idaho).⁸ At the University of Hawaii, however, Student Affairs manages the Student Equity, Excellence and Diversity program, and a Task Force on Sexual Orientation oversees LGBT services.

The history of these equity and compliance agencies is interesting and relevant. The 14th Amendment establishes "suspect classes" based on race (including American Indians), sex, age, and unique physical characteristics (e.g., disabilities), and may include other classes organized according to wealth (e.g., the homeless), illegitimacy, and alien status. Subsequent federal statutory laws (e.g., the American Disabilities Act, and Title VI of the Civil Rights Act of 1964),⁹ Supreme Court decisions (e.g., that on the University of California v. Bakke, 1978),¹⁰ and especially Title IX of the Education Amendments of 1972, not only have refined the implications of the 14th Amendment but have also prohibited state agencies and those that receive federal funding (spent or unspent) from discriminating against the four major suspect classes. To ensure compliance with Title VI, Congress established the Office for Civil Rights (OCR) of the U.S. Department of Health, Education and Welfare in 1964-5 as the regulatory and enforcement agency, and, under the subsequent statutes like Title IX, Section 504 of the Rehabilitation Act of 1973, and the Age Discrimination Act of 1975, this agency has assumed regulatory responsibility over the general areas of gender, disability, and age.

The OCT conducted its first large-scale surveys of compliance in 1968 and 1969 beginning with public colleges and universities in 10 states with a history of de jure segregation. From the late 1960s to the early 1970s institutions across the country began to respond to vigorous regulatory activities by the federal agencies in the areas of race, gender, age, and disability discrimination. These enforcement efforts became largely moribund from 1980 - 1992 under Republican administrations but were resumed under Clinton.

Though lesbians and gay men and other queer persons do not yet constitute a suspect class, and therefore are not now included in federal antidiscrimination policies, they are often included by a university as a class protected in education, employment, access to facilities, and other aspects of campus life under its antidiscrimination policies "for purposes of the campus", i.e., for purposes of convenience, of fairness, or of general inclusivity,¹¹ a doctrine that also may require religion, free speech, and other basic freedoms to be also specifically cited. Some 8-10 states have also included lesbian and gay men in their antidiscrimination statutes for the same general purposes of inclusivity. And even the OCR has shown itself to

⁸ To receive federal funds, a university must demonstrate its adherence to federal regulations concerning equal opportunity.

⁹ Title VI, prohibiting discrimination on the basis of race, color, or national origin, was meant to enhance implementation of the Supreme Court's 1954 Brown v. Board of Education decision.

¹⁰ This established the principle that to achieve diversity might may require affirmative action.

¹¹ Before the 1990s, when the inclusion of LGBT people became routine in a university's antidiscrimination clause, Yale University, for instance, in the early-mid 1980s decided it "will not discriminate in matters essentially personal in nature".

be sensitive to the concerns of queer persons in a general sense (e.g., its promulgation of peer-on-peer sexual harassment guidelines, March 1997).

Of the universities and colleges that receive federal funds, most have chosen, in addition, to establish an in-house compliance agency to ensure that it is abiding by the various and complicated federal statutes, consitutional and civil codes, especially those which mandate affirmative action in some situations and permit it in others.¹² It is in this situation, then, where a university has chosen to include queer persons in its antidiscrimination policies and to establish a compliance agency on campus, that queer students, faculty, and staff may find themselves legitimized and protected, and their needs met.

Spousal Benefits (Domestic Partnerships)

The main issue that affects the LGBT faculty and staff at a university is the availability of same sex spousal equivalency benefits (SSSE or "domestic partnerships"). A recent list,¹³ supplemented with information gleaned from university LGBT homepages, shows that many private universities and some state university systems (e.g., the University of California, Iowa, Michigan, Minnesota, Pennsylvania, and Wisconsin) now offer some kind of spousal benefits, but many other universities do not (e.g., private universities like Emory and Purdue, and most of the other state universities). Implementing spousal benefits is usually a slow process at most universities, simply because resistance against it is strong. The two most cited objections concern the eventual cost of the program, which actually is minimal since few employees actually register for spousal benefits) and any broadening of the concept "family". Many institutions that include "sexual orientation" in their anti-discrimination clauses have taken the stance that not to offer spousal benefits is a type of sex discrimination. The great amount of time consumed in gathering information, debating, and voting may instead cost much more than the actual benefits.¹⁴

Academics

LGBT campus life operates along two distinctive paths, one that focuses on curricular issues and the other on programming (speakers, events, social life), much like other programs that treat minority studies and students. As is discussed below under Courses, Programs, and Centers, the usual arrangement at the larger universities is to have a faculty committee manage LGBT courses until it can establish an academic program, and to have Student Affairs establish a Student Center to handle the LGBT programming; smaller universities and colleges have either a faculty committee or a dean's office manage both programs. It seems logical, therefore, that the typical development would proceed from a single committee managing both courses and programming to, eventually, separate bodies for each, an academic program for courses and a student center for programming.

¹² Conte 1997 now provides the primary discussion of this important area of legal expertise, practice, and conflict.

¹³ <http://www.cs.cmu.edu/afs/cs/user/dtw/www/companies.html>, updated 8 September 1977.

¹⁴ For more information, including reports and solutions, see <http://www.cs.cmu.edu/afs/cs.cmu.edu/user/scotts/domestic-partners/mainpage.html>.

In reality, however, universities with student centers do not have university committees for the LGBT curriculum; only Colorado at Boulder, and perhaps the University of Pennsylvania, have both bodies. It is possible, therefore, that the two processes of institutionalizing LGBT programming and courses run along two separate and more or less independent tracks. At Duke, for instance, faculty were meeting to develop the academic Program in the Study of Sexualities at the same time that the University Task Force for LGBT Matters was coordinating student demands for a LGBT center, but the two movements were entirely independent and few individuals participated in both.

The impetuses for both movements were also different at Duke: in 1993, a homophobic campus environment fueled the student demand for a center,¹⁵ at the same time that faculty, concerned about the lack of undergraduate opportunities for queer studies, were team-teaching an introductory course to the subject. From what I can glean from the data available from other institutions, Duke's experience seems not to be unusual,¹⁶ and when devising new directions for LGBT students and queer studies, it may be worthwhile to keep in mind that LGBT courses and LGBT programming may be satisfying two fundamentally different, though superficially similar, needs.

Courses

"Lesbian and Gay Studies" seems to have acquired legitimacy as a valid academic field in the United States in the mid 1980s, along with the impact of AIDS and Michel Foucault's *History of Sexuality* (in English, 1980-1986).¹⁷ Scot Bravmann (1987) summarizes the situation: the lack of lesbian and gay student centers leads to an "extreme isolation of students focusing on lesbian/gay research", a field where "lesbians and gay men are a conceptual category of rather recent generation and are to be found only among certain cultures"; moreover, it is "unrealistic to ignore the political reality of our often marginalized, separate, and hidden sub-cultural experiences ... In light of the variously subtle to extreme rightward shift in political and social attitudes in the United States, exacerbated but hardly caused by the AIDS crisis, the growth of aware, active and multifaceted lesbian and gay studies programs is rapidly becoming, quite literally, central to our political existence."

Courses with significant LGBT content have, however, been taught at universities for some time. It may not be possible to identify the "first" such course in the United States;¹⁸ early

¹⁵ The University Task Force on LGB Matters presented its Rationale for Establishing a University Center on 30 September 1993:

http://www.duke.edu/web/SXL/LGBTF/Center_Rationale.html.

¹⁶ Homophobic events in 1994-5 led to the first LGB Studies course at Notre Dame, taught by Professor Carlos Jerez-Faran of the Department of Romance Languages, *LGSN*, vol. 22.2 (Summer 1995), p. 4-6.

¹⁷ Heller 1990.

¹⁸ According to Lane 1995, the National Gay Student Center, Washington, D.C., was publishing a "Gay Studies Syllabi" in 1975, and listed such courses as "Pro-Seminar in Homophile Studies", "Sex Roles in Literature", "Approaches to Homosexuality"; I have not seen this document.

literature courses that treated Oscar Wilde and Walt Whitman, aesthetics courses that concerned Walter Pater and John Ruskin, and courses in Greek literature, philosophy, and art, all conceivably could have included discussions that touched on male homoeroticism. In a somewhat parallel fashion, courses that discussed the homosocial world of women Suffragettes and Temperance Fighters, the plays of Lilian Hellman, or even the career of Eleanor Roosevelt could also have served to channel interest in female homoeroticism and lesbian politics.

As far as I am aware, however, early courses to include specific references to homosexuality, at least in their titles, date from at least the early 1970s;¹⁹ these may have reflected the interest in homosexual rights that followed the Stonewall Rebellion (27-28 June 1969)²⁰ and the immediate formation of Liberation Fronts both here in the US and in Europe. At the beginning of the 1990s a spate of courses appeared titled "Sexual Orientation and the Law" or "Sexuality and the Law",²¹ and these could have reflected interest generated by the Supreme Court decision in *Bowers v. Hardwick* (June 1986) and by the contemporary movements for human rights legislation.²²

Most courses in queer studies, however, concern lesbianism and queer literature.²³ The courses in lesbianism mainly originate in Women's Studies programs, and these have steadily increased since the early 1980s.²⁴ Literature courses originate mostly in English and Literature departments and these may include some of the earliest academic courses offered in queer studies.

The recent interest in Cultural Studies has also encouraged the development of courses that

¹⁹ For example, the "Survey of Gay and Lesbian Literature" offered in 1972 at the City College of San Francisco by Jack Collins; cf. Brogan 1978 and Lane 1995. M.C. Cage, "A Course on Homosexuality," *The Chronicle of Higher Education*, vol. 41 (December 14, 1994), p. A19-20, identifies the City College of San Francisco as the first to offer LGBT courses.

²⁰ Cf. Adam 1995: 81-96.

²¹ In 1991, at the following law schools: Loyola Marymount on the west coast, and Harvard, Northeastern, Columbia, New York University, and Georgetown on the east coast (NLGTF-Campus Project).

²² Cf. Adam 1995: 131-36.

²³ Lane 1995 cites a report by Sherrill and Hardesty, *The Gay Lesbian, and Bisexual Students' Guide to Colleges, University, and Graduate Schools*, New York: New York University Press, 1994. I have not seen this work; according to Lane, it identifies 102 schools with LGBT courses, although Lane himself recognized obvious LGBT titles at only 28 of them.

²⁴ Some Women's Studies programs have only recently introduced courses that contain significant Lesbian material; at Duke University, for example, Kathy Rudy inaugurated the first series of such courses in 1996-7.

focus on specific themes.²⁵ In addition, a steady number of courses in queer film has been growing since at least the late 1980s. Other academic trends in queer studies can also be detected: since the mid-1980s lesbian and gay history courses have occurred with noticeable frequency, and most universities regularly offer at least one course on AIDS as either a health or a political issue, or both.

When gender, homosexuality, and sexuality are considered separately (see below), then the history of gender and queer politics may be taught along with that of other minority politics. Florida Atlantic University offers a graduate course on the relationships between the historical development of black identity and LGBT identity; the University of California, Berkeley offers "The Rise of Heterosexuality and the Invention of the Modern Jew";²⁶ and the University of Oklahoma offers a course that looks at homophobia and misogyny.

To bolster the field of teaching LGBT courses, sample syllabi are available in a variety of media; in published form CLAGS has assembled a three-volume set of syllabi,²⁷ the LGSN has been publishing syllabi on a regular basis since 1991,²⁸ Barbara Smith (1982) has produced syllabi for courses on lesbianism, and the American Sociological Association, Teaching Resources Center publishes "The Sociology of Sexuality and Homosexuality: Syllabi and Teaching Materials";²⁹ and many WWW sites maintain syllabi on-line.³⁰

Many teachers have encountered difficulties in their teaching queer courses; administrations have been wary and students have occasionally been hostile. Several teachers have published their experiences in both areas: Gonshak 1994 reminds us that administrations may be sensitive only over the titles of courses that appear on transcripts; Pottie 1997 and Waxman and Byington 1997 present creative strategies to prepare students to be receptive to the challenges of queer theory and literature. And Mohr 1992, Leonard 1997, Meyers 1997 all

²⁵ Duke University's English department, for instance, has been hosting its Spring series of introductory seminars in cultural studies since at least from 1987; taught by graduate students, these regularly include queer topics.

²⁶ Syllabus published in *LGSN*, vol. 22.2 (Summer 1995), p. 14-16.

²⁷ Available for \$45; write City University of New York, Center for Lesbian and Gay Studies (CLAGS), 33 West 42nd Street, New York, NY 10036-8099.

²⁸ Beginning with Martin Duberman's "Reclaiming Gay and Lesbian History, Politics, and Culture," *LGSN* vol. 18.2, July 1991, pp. 9-22.

²⁹ The American Sociological Association, Teaching Resources Center, 1722 N. St., N.W., Washington, D.C. 20036, tel: (202) 833-3410; the cost is \$13.00.

³⁰ E.g., at Maryland's Inform site:

http://www.inform.umd.edu:8080/EdRes/Topic/Diversity/Specific/Sexual_Orientation/Syllabi
i. And several teachers have put their syllabi on-line: Ken Sherrill's course in political science at Hunter College: <http://maxweber.hunter.cuny.edu/polsc/ksherrill/>; Louie Crew's course in LGBT literature at Rutgers: <http://andromeda.rutgers.edu/~lcrew/>; and Barry Adam's course in social movements at Windsor, Ontario: <http://www.ssc.wisc.edu/~myers/cbsm/teach/adam.txt>.

discuss the teaching of LGBT Studies as vital components of a general education,³¹ in addition to community service.

Some topics that could be queered are only occasionally treated as such: gay men's issues, ethics, psychology, economics, and science. It is often argued that gay men's issues are assumed in most queer studies courses, but it might be interesting to specifically address these issues as part of a dialectical approach to gender, especially if lesbianism is taught separately in Women's Studies programs. Given the recent interest in professional ethics and the adoption of gay rights by many corporations (sexual orientation in the antidiscrimination clauses, spousal benefits), there should be separate courses in queer ethics that incorporate discussions of these private challenges to state law. The avoidance of an academic discussion of homosexuality in psychology courses may, of course, reflect the American Psychiatric Association's decision in 1973-74³² to de-pathologize homosexuality as a mental illness, but the effects of our society's stigmatizing homosexuality in general still has enormous repercussions on the psychological stability of lesbians and gay men.³³ Even more inexplicable is the relative scarcity of an academic discourse in queer economics.³⁴ I have found only few courses in the subject and only a few economists who broach the subject in publication.³⁵ Since a "gay" lifestyle, and, therefore, spending habits, are generally recognized,³⁶ and since America still operates according to a capitalist system, it seems to me that a larger discussion of queer economics is needed before the full effects of queer politics can be realized.³⁷ Finally, the persistent hold that masculinism and heterosexual patriarchy have over western thought is, I think, amply demonstrated by the virtually monolithic construction of science; whenever 'science' is invoked we find few women practicing it and little room for queer thought. As far as I know, there have been extremely few attempts to queer science.³⁸

³¹ For a particularly pointed discussion, see Halberstam 1996, on the difficulties of teaching lesbianism in a course on white gay male sexuality.

³² Adam 1995: 87.

³³ The situation is made even more ironic since the American Psychological Association offers scholarship awards for LGBT research (see below, Financial Aid), and since there are societies for gay and lesbian members of both associations: the Association of Gay and Lesbian Psychiatrists, 1439 Pineville Road, New Hope, PA 18938; and the Association of Lesbian and Gay Psychologists, 2336 Market St, suite 8, San Francisco, CA 94114.

³⁴ Gluckman and Reed 1997, a textbook; Cornwall 1997.

³⁵ "Gay and Lesbian Issues in the Workplace" offered in 1990 at the City College of San Francisco (NGLTF Campus Project); Richard Cornwall at Middlebury (<http://www.middlebury.edu/~cornwall/>) and Marieka Klawitter (see People, below) at the University of Washington (<http://www.weber.u.washington.edu/~marieka>) both teach courses and publish in this area.

³⁶ As reported in *LGSN* 23.2 (Summer 1996), 16, the Key West (Florida) Business Guild coordinated "America's first-ever 'Gay Spring Break'" in 1996.

³⁷ Cf. Cohen 1997.

³⁸ Cf. Risch 1978.

Programs

Since most universities offer some courses that focus on queer studies, the next logical step is to organize them coherently, if only to give the faculty a sense of direction and ownership and the administration a convenient funding code. The types of programs that have emerged have followed a routine cursus: on an individual basis faculty offers courses that reflect their own interests and those of their departments; when enough courses have been developed across several departments and when student interest in queer studies has grown administrations then tend first to set up coordinating committees and eventually to approve certificate-granting and minor programs. By the mid 1990s "Lesbian and Gay Studies" had become a noticeable feature of several curricula.³⁹

Faculty-run coordinating committees now manage LGBT Studies courses at several universities, such as Arizona, Southern California (the Gender Studies Program), Colorado at Boulder, and Princeton (the Lesbian, Gay and Bisexual Concerns Task Force), and Wesleyan; sometimes a Dean provides oversight (e.g., at Wisconsin at Madison, and at Brown).

Certificate-granting programs and the slightly more formalized minor programs are now common, and they originate from a variety of coordinating programs and departments. Independent Lesbian, Gay, and Bisexual Studies programs manage their own certificates and minors at several California universities, including the state University branches at Berkeley and Riverside, and at San Francisco State University), the University of Wisconsin at Milwaukee, and at Allegheny College in Pennsylvania. Similar programs are titled or managed differently elsewhere: at Stanford, the Feminist Studies Department offers a LBG Studies minor, and Duke offers a certificate from the Program in the Study of Sexualities. Similar programs are being planned by most of the rest of the California state university system, Colorado, Brandeis, and George Mason.

So far, only San Francisco City College has taken the final step; its department of Gay and Lesbian Studies offers a BA. The University of Chicago, however, allows students to design their own major with a General Studies program in the Humanities, and a few students have used this option to declare a LGB Studies major. Related to this process, Wesleyan offers a LGB concentration in its American Studies major, and other universities are planning similar programs.

Building upon the pioneering work of their Women's Studies programs, a couple of universities have developed gender concentrations: Rice's Program for the Study of Women and Gender offers its own major, Women's Studies at Indiana at Bloomington grants a BA in Gender Studies, and Women's Studies at Barnard-Columbia makes a LGB Studies concentration available; similarly, Women's Studies at the University of Washington offers a graduate certificate program in Lesbian Studies.

Financial Aid

³⁹ Cf. D'Erasmus 1991; Gonshak 1994.

Like major programs in LGBT studies, financial aid for queer students or for students engaging in LGBT studies is a late development.

There are a few national programs for financial assistance.⁴⁰ One offers fellowships only to undergraduate students; for the potential undergraduate, the Minnesota GLBT Educational Fund offers educational grants to LGBT Minnesota residents planning to attend a post-secondary educational institution in Minnesota during the next academic year.⁴¹ And the Gay, Lesbian and Straight Education Network, founded in 1990, offers paid internships in its work to end homophobia in the lower schools.⁴²

Three organizations grant money to either undergraduate or graduate students. The Fund for Lesbian and Gay Scholarships (FLAGS) provides financial assistance to lesbian, gay, and bisexual students who are involved in the community.⁴³ GLOBE (Gays and Lesbians Organized for Better Education; formerly known as ALSO, Alternative Lifestyle Scholarship Organization) is a national non-profit organization that awards academic scholarships to LGBT students who demonstrate financial need, academic excellence and leadership potential.⁴⁴ And the Uncommon Legacy Foundation, Inc., provides \$1,000 awards to support projects that address lesbian social, cultural, and educational needs as well as civil rights and well-being; candidates must be lesbian students, and in the three years since the legacy's inception in 1994 fifty lesbians have received awards.⁴⁵

For graduate students only, there are several national scholarships. The American Psychological Association's Division 44 (the Society for the Psychological Study of Lesbian and Gay Issues) provides the Malyon-Smith Scholarship Award of \$500 to support graduate students in psychology programs doing research in psychological issues of importance to LGBT individuals, groups, or communities.⁴⁶ The National Women's Studies Association provides \$500 scholarships to graduate students writing a thesis or dissertation in lesbian studies.⁴⁷ And the Martin P. Levine Memorial Dissertation Fellowship awards approximately \$3000 to advanced graduate students currently writing dissertations in the

⁴⁰ For complete information on the programs described below, see <http://www.finaid.org/> , and <http://www.duke.edu/web/jyounger/lgbfinaid.html> .

⁴¹ Minnesota GLBT Educational Fund, PO Box 7275, Minneapolis MN 55407-0275, tel: 1-612-220-4888, email: t-bonham@scc.net .

⁴² For more information, see the GLSEN www homepage: <http://www.glsen.org>.

⁴³ Whitman-Brooks, The Scholarship Fund, PO Box 48320, Los Angeles, CA 90048-0320, Tel: 1-213-650-5752.

⁴⁴ GLOBE, 7336 Santa Monica Blvd., West Hollywood, CA 90046, tel: 213-463-1270.

⁴⁵ Scholarship Committee, An Uncommon Legacy Foundation, Inc., 150 West 26th Street, Suite 503, New York, NY 10001, Tel: 1-212-366-6507, email: uncmlegacy@aol.com, www: <http://www.uncommonlegacy.org/>.

⁴⁶ Christine Browning, Ph.D., University of California, Counseling Center, SS1, Room 202, Irvine, CA 92697-2200, tel: 1-714-824-6427, email: cmbrown@uci.edu .

⁴⁷ Loretta Younger, National Women's Studies Association, 7100 Baltimore Avenue, Suite 301, College Park, MD 20742, tel: 1-301-403-0525, fax: 1-301-403-4137.

field of human sexuality, AIDS, or the sociology of homosexuality.⁴⁸ The City University of New York's Center for Lesbian and Gay Studies (CLAGS), founded by Martin Duberman in 1991, offers scholarships and awards to students at the CUNY Graduate School.⁴⁹

Finally, two research centers offer financial assistance to senior scholars in LGBT studies. Through the Rockefeller Foundation, CLAGS funds two fellowships each year, and offers the Martin Duberman Endowed Fellowship in Lesbian and Gay Studies every other year for research not focused on the United States or Western Europe. And at the University of Southern California both the Law School and the Center for Scholars in Residence in Gay, Lesbian, Bisexual and Transgender Studies offer residential fellowships.⁵⁰

A new area that is still developing, partly parallel with the growth of LGBT alumni/ae organizations, is financial aid that is specific to students at individual universities. At Brown University, for instance, the alum association provides a prize in LGB scholarship; the University of Kansas has announced a yearly scholarship for LGBT students; and Barnard-Columbia offer Queer Studies Awards to undergraduates.

Campus Life

Homophobia is constantly present on university campuses since it is constantly fueled by homophobia in the outside communities.⁵¹ Another source of homophobia are the campus newspapers that are supported by the Madison Center for Educational Affairs. These newspapers report on various progressive events at their local campuses in a similar format and negative style that includes insults, sneering, and pillorying of individuals; on the bright side, repeatedly targeted individuals and offices can be readily identified as the liberal activists on campus. The Madison Center Brochure, September 1996, lists the newspapers it supports at 56 campuses.⁵²

⁴⁸ Michael S. Kimmel, Levine Fellowship Award, Department of Sociology, SUNY Stonybrook, Stonybrook, NY 11794.

⁴⁹ City University of New York, Center for Lesbian and Gay Studies (CLAGS), 33 West 42nd Street, New York, NY 10036-8099 (tel.: 212-642 2924; email: clags@broadway.gc.cuny.edu).

⁵⁰ Professor Walter L. Williams (see People, below), Program for the Study of Women and Men in Society, University of Southern California, Los Angeles, CA 90089-0036.

⁵¹ The Gay, Lesbian, and Straight Teachers Network (2124 Broadway, #160, New York, NY 10023) publishes a pamphlet "What You Can Do: Ideas and Resources for Educators Working to End Homophobia in Schools" and urges queer folk to write their alma maters. And Sears and Williams 1997 have designed strategies to fight homophobia.

⁵² The Center for Campus Organizing (CCO; www.homepage.org: <http://envirolink.org/orgs/cco/>) publishes *Uncovering the Right on Campus* (1997; ISBN 0-945210-07-8), which includes a report on these newspapers (for a copy, send \$10 to CCO, Box 748, Cambridge, MA 02142; an except is available at the website, <http://envirolink.org/orgs/cco/right>). The universities and colleges with these newspapers include: Brandeis, Cornell, Dartmouth, Duke, Florida State, Georgetown, Harvard, Johns Hopkins, Kenyon, Miami, MIT, North Carolina State, Northwestern, Notre Dame, Oberlin,

The university, however, may be the location for one's first encounter with diversity, with students and staff from different areas of the country, with different cultural backgrounds, and with different thoughts, aspirations, and orientations (Tierney 1992). It is to be expected, therefore, that the various manifestations of queer academics on campus will set an annual stage for repeating dialogues about diversity as well as about the challenges to it.

Against this constant and performative dialectic, it is often difficult to judge national swings in opinion, how liberal the progress (Tierney 1993) or how conservative the backlash (Mooney 1992). Though different campus reports contain virtually the same first-person accounts of harassment and raise the same alarms about hostile environments (Nelson and Baker 1990, Santa Cruz; Duke's LGBTF Rationale 1993),⁵³ the former wisdom, that teachers should leave their sexuality out of the classroom, at least until they are tenured (Crew 1978), has changed. With more students themselves out and needing affirmation (Van Dyne 1973; Lehman 1978), and with more academic interest on gender and sexuality it has often become necessary for teachers to come out to their students in order to demonstrate how one's whole person, including their sexuality, informs their understanding of society and history, their interpretations, and their research (Parmeter 1988; McNaron 1996).⁵⁴ Personal relationships between students and teachers can be rewarding, as well as dangerous; they need to be conducted with considerable care (Gurko 1996).

Faculty

Lesbian and gay male teachers have always experienced difficulties finding and keeping their jobs. Discrimination at all levels of the employment process, from the telling resume through the tenure process, has been well and steadily documented. Such professional difficulties flourish within state and national environments of homophobia, which often take the form of legislative proposals for legalized discrimination, and, except for general sodomy laws, most have not succeeded.

In the late McCarthy era of the early 1950s the Florida state university system operated under

Pennsylvania State, Princeton, Rice, Southern Illinois, Southern Methodist, Stanford, SUNY Binghamton, Texas Christian, Trinity, Tufts, Vanderbilt, Vassar, Wake Forest, Washington and Lee, Wellesley, Williams, Yale, and the Universities of California at Berkeley, Davis, San Diego, and Santa Cruz, and the Universities of Chicago, Dallas, Florida, Houston, Illinois, Kansas, Massachusetts at Amherst, Michigan, North Carolina at Chapel Hill, North Texas, Northern Iowa, Oregon, Pennsylvania, South Carolina, Texas at Arlington and at Austin, Virginia, and Wisconsin at Milwaukee.

⁵³ For campus climate reports on-line, see http://www.uic.edu/orgs/lgbt/campus_climate.html. For Duke's Rational for Establishing a LGB Center: http://www.duke.edu/web/jyounger/LGBTF/Center_Rationale.html. An email subscription list exists for discussing these topics: the "Gay, Lesbian and Straight Teachers Network" (glstn); to subscribe, mail "subscribe glstn" (without the quotes) to listproc@critpath.org.

⁵⁴ Bowen 1996 on being a black lesbian teacher is especially revealing.

a "Board of Control Issues Directive on Communism, Homosexuality in Colleges";⁵⁵ this directive required fingerprinting of all university personnel and "a confidential quarterly report on action taken with regard to the elimination of sex deviates on the campuses". In the mid-1970s Anita Bryant and her "Save the Children" campaign, originating from Florida, and, in California, the Anti-Gay Initiative proposed by senator **Hiram** Briggs both attempted to bar homosexual teachers from employment and both eventually went down to defeat.⁵⁶ In 1982, there were two similar movements: the Helms statute to "disqualif[y] from employment in Oklahoma school systems all homosexual teachers, as well as non-gay teachers who advocate gay rights," and the Bush-Trask Amendment (Florida) to prohibit state funding to any public or private colleges which "charters or gives assistance to .. any group or organization that recommends or advocates sexual relations between persons not married to each other". Neither of these proposals survived court challenges.⁵⁷ In addition, while the modern women's movement was gaining ground, there surfaced numerous allegations of lesbianism lodged against women teachers.⁵⁸ Colorado's Amendment 2 is only the latest in this series of legal challenges to the basic rights of marginalized people.⁵⁹

There have been bright spots, however, in the history of queer academe. Over Thanksgiving weekend, November 23-24, 1973, the Gay Academic Union was founded in New York city (Van Dyne 1973).⁶⁰ A month later, at the end of the national conventional of the Modern Language Association (MLA) the Gay Caucus, now the Lesbian and Gay Caucus, was formed, and held six sessions at the next convention.⁶¹ Giving structure to the emerging field of "Gay Studies", these powerful academic institutions were instrumental in turning opinion on campus. For instance, in 1976, at Arizona State University the head librarian was forced to rescind an order to cancel *The Advocate* and other LGBT publications under pressure from professors requesting them for their classes. The MLA passed a Gay Rights Resolution on 29 December 1977,⁶² and in 1984-5 the MLA's Committee on Academic Freedom successfully challenged the Helms Statute before the Supreme Court. In 1986, the first Gay and Lesbian Studies position was advertised in Women's Studies at the University of

⁵⁵ Reported in *The Tampa Tribune*, 22 October 1962, and reprinted in *LGSN* 8.2, November 1981, pp. 8-9.

⁵⁶ *LGSN* 4.2 (November 1977) p. 1; Michael Ward and Mark Freeman, "Defending Gay Rights: The Campaign against the Briggs Amendment," *Radical America* 13.4 (1979) pp. 11-26.

⁵⁷ *LGSN* 9.1 (March 1982) pp. 1 and 7; *LGSB* 11.3 (November 1984) p. 1.

⁵⁸ *LGSN* 10.3 (November 1983) p. 3, reporting on an article in *The Chronicle of Higher Education* (October 26, 1983).

⁵⁹ Much information about this court battle is on-line:
<http://www.qrd.org/qrd/usa/legal/colorado/>.

⁶⁰ The proceedings of its conference were published within the year (Gay Academic Union 1974).

⁶¹ *LGSN* 2.1 (April 1975) pp. 1-5. See Zimmerman 1996, p. 269: The Gay Caucus of the MLA "met openly ... for the first time in 1973 and laid the infrastructure for all subsequent gay and lesbian research, publication, pedagogy, and institution-building in the discipline of language and literature."

⁶² *LGSN* 5.1 (March 1978) p. 1, and 5.2 (December 1978) p. 8.

Massachusetts, Amherst; Michele Barale took the post and it became tenure track in 1989.⁶³

The most recent large-scale study of the faculty environment has been sympathetically drawn by Toni McNaron (*Poisoned Ivy*, 1996), herself a long-time reporter of the often hostile campus life ("That was Then and This is Now", 1996).

Student Groups

Almost every campus has an undergraduate LGBT student group,⁶⁴ at least for the undergraduates but often a separate one for graduate students as well. Such groups go back to well before Stonewall.⁶⁵ I know of no history of these groups, though several have published short accounts in their WWW home-pages. Duke University's undergraduate group may be typical; once called "Duke Gay and Lesbian Alliance" (DGLA), "Duke Gay, Bisexual, and Lesbian Alliance" (DGBLA), and now "Gothic Queers" (GQ), its goals often swing between social and political, its leadership rotates rapidly, and members use it for a variety of purposes to socialize: to attend and sponsor events like films and speakers, and especially to facilitate coming out.

Student Centers and LGBT Programming

In addition to curriculum, many universities provide some LGBT programming, usually managed either by a student center or by some kind of office within the administration, usually the Student Affairs office, and may take various names; most use a benign nomenclature that, if combined, would read something like "Office Center for LGBT Resources and Programming". One of the earliest student centers must be the Lesbian-Gay Male Programs Office (now the Office of LGBT Affairs) at the University of Michigan, founded in 1971,⁶⁶ two years after the Stonewall Rebellion; in fact, two student centers are even termed "Stonewall Center", the one at the University of Massachusetts, Amherst (founded soon after 1984), and the other at Grinnell College (1986). In 1996, it was somewhat conservatively estimated that "thirty institutions have full-time administrators whose sole responsibility is coordinating gay and lesbian activities", twice that in 1992.⁶⁷ The appendix here lists 19 LGBT Centers, 9 Programming Offices or Task Forces, 7 Student

⁶³ A similar position in Women's Studies at the University of California, Irvine, was advertised in 1995, *LGSN* 22.3 (Fall 1995), p. 5.

⁶⁴ There have been several legal challenges to the formation of LGBT student groups, like the Bush-Trask amendment in 1981; also see <http://ua1vm.ua.edu/~glba/hb864.html>. For an articulation of the right to form such groups, see <http://users.aol.com/ncgala/guide/guidestudent.htm>.

⁶⁵ As noted above, Robert Martin founded the Student Homophile League at Columbia in April 1967 (Dyne 1987: no. 2679; Alyson 1993: 31). The National Queer Student Coalition (NQSC) claims to be the nation's oldest existing national queer organization (email: NQSC@hotmail.com); it serves as an independent organization as well as a caucus of the United States Student Association (USSA), and works on issues affecting the student movement as a whole. I have tried to get more information, but have had no luck.

⁶⁶ Zemsky 1996: 208.

⁶⁷ Gose 1996

Support Services, and 3 Diversity/Equity/Social Justice Offices;⁶⁸ a total of 38 administrative units providing programming for LGBT students.

Beth Zemsky (1996) has published an extensive account of the LGBT Center at the University of Minnesota, founded in 1992 after incidents of homophobic harassment had led to five recommendations, including the establishment of a LGBT center, same sex spousal equivalency benefits (SSSE), educational training, updating all publications to reflect the university's policy on diversity and the inclusion of "sexual orientation" in its antidiscrimination statement, and the establishment of a LGBT program -- this last is the only recommendation not yet implemented. The purpose of the Center is to assist faculty, staff, and students "in fostering a supportive community", to educate and to provide resources, and to support the development of a curriculum by housing a library, course materials, and sample syllabi. Minnesota's Center is conscious of its role as an umbrella to many concerns; one special concern is the place of lesbians in a program that also includes gay men. Zemsky reports that many women identify themselves as marginalized first as women, then as lesbian, hardly with the GBT components, though they recognize that politically the "Gs" are necessary; women may also identify with a sexual radicalism that seems apart from feminism.⁶⁹ Such concerns pull in different directions.

Other sites for administrative oversight of LGBT concerns include the university's equity or diversity compliance office within the central administration, student support services, and student unions. Almost all universities, therefore, oversee the LGBT curriculum via an administrative unit, either the rare program that grants a certificate or degree, or the more common faculty or university coordinating committee; student centers, housed in Student Affairs, conduct the LGBT programming. In almost all cases, the university that has no academic program will have either a student center or a faculty/administrative committee; as mentioned above, only Colorado at Boulder, and perhaps Pennsylvania, have both.

One special programming event deserves mention, the Lavender Graduation, first started at the University of Michigan in 1995; it has not yet spread widely to other campuses, but it seems an excellent way to celebrate students who have survived the special vicissitudes of college.

The recent establishment at many universities of some kind of Office of Institutional Equity is long overdue, but their primary intent is to redress inequities along Black/White lines. Only a few advertise their wider concern with the LGBT community: the Universities of Kansas and Wisconsin, and Brown University advertise liaisons; the campus compliance officer, Laura Keohane, at the University of Maryland at College Park is open about her commitment to LGBT issues; so too is the Office of Educational Equity at Pennsylvania State University. Such offices, reflect a top-down, governmental approach to the LGBT community, and as such their most important dealings may be in the area of personnel and harassment. Student Centers, however, constitute an extension of the LGBT community, and

⁶⁸ The appendix also lists 11 Student Unions, many of which are undergraduate student groups, but some seem to be university programming offices.

⁶⁹ Cf. Zimmerman 1996.

as such they are authoritative; with queer directors, queer programming, and queer students, speakers, events, politics, and counseling, they guarantee the most important service they can provide: the creation of a safe space. Beyond the university, the national group Campus Directors provides a network of support services: an email discussion list, web homepage, their own national conventions, a caucus at the mid-November "Creating Change" meetings of the National Gay and Lesbian Task Force (NGLTF) and with the LGBT Network of the National Association of Student Personnel Administrators (NASPA) in mid-March.⁷⁰

Two major centers have been established for graduate students and for senior scholars. Perhaps the most honored research facility is CLAGS which sponsors two major queer-related conferences a year, plus numerous colloquia and lectures. The second research facility is relatively new. Affiliated with the University of Southern California, the Center for Scholars in Residence in Gay, Lesbian, Bisexual and Transgender Studies began operation in 1994,⁷¹ and cooperates with the International Gay and Lesbian Archives, the ONE Institute's Center for Advanced Studies,⁷² the June Mazer Lesbian Collection, and the Homosexual Information Center. The Center offers research space, facilities, and fellowships for dissertations and post-doctorate research.

In addition, the Institute of Gay and Lesbian Education was founded by noted neurologist Dr. Simon LeVay in 1992 to educate the public; it offers non-accredited adult education classes in a variety of areas, lectures, and other events.⁷³

Library Resources

Many libraries now have substantial holdings in the area of Lesbian and Gay Studies.⁷⁴ Here are only a few: the city libraries in San Francisco and New York and the New York University library all specialize in local histories; the New York University library also houses the Fales collection of lesbian and gay literature and queer videos; the University of Massachusetts at Amherst has published a bibliography of its queer collection; Northern Illinois University maintains the Midwest LGB Press Collection; the Schlesinger Library of Radcliffe has placed its holdings on the history of women in America on Harvard's on-line computer system HOLLIS; the Cornell Library houses the Human Sexuality Collection, a collection of primary documents pertaining to lives, politics, pornography, and changes in social controversies about sexuality and sexual identity; and the Davidson Library at the University of California at Santa Barbara⁷⁵ boasts a collection of more than 2500 volumes.

⁷⁰ Campus Directors has a WWW homepage: <http://www.uic.edu/orgs/lgbt/>.

⁷¹ Williams 1996.

⁷² The ONE Institute (<http://www.usc.edu/Library/oneigla>) was formed in 1952, making it the oldest ongoing LGBT organization outside Europe.

⁷³ The Institute of Gay and Lesbian Education, 626 N. Robertson Blvd, W. Hollywood, CA 90069 (tel.: 310-652-1786; email: igle@aol.com). Since its opening in 1992, West Hollywood's Institute of Gay and Lesbian Education has offered over 75 courses to over 2000 students, covering topics of queer interest in such areas as screen-writing, gay and lesbian history, art and education.

⁷⁴ Compare Gittings 1978 with Broidy 1996.

⁷⁵ On-line catalogue at: <http://www.library.ucsb.edu/subj/gay.html>.

The National Gay Archives in Toronto and the University of Saskatchewan libraries in conjunction with the Saskatchewan Archives Board amply document queer life in Canada.

There are important support services for the library staffs of queer collections, as well. The American Library Association's Gay, Lesbian and Bisexual Task Force represents the profession,⁷⁶ while the email discussion list "Gay-Libn" keeps its members connected and informed.⁷⁷

Alumni/ae Associations

Bisexual, Gay, and Lesbian Alumni Associations (BiGALAs) have recently begun cropping up at a many universities.⁷⁸ As the various LGBT student and curricular programs continue to grow, development offices will realize the opportunities that LGBT alums offer for special giving,⁷⁹ and no doubt more BiGALA associations will form.

The Internet

It may be no coincidence that the virtual surge in LGBT services and offerings on campus within the last decade and especially within the last five years coincides with the burst of resources on the Internet. Search engines make it easy to locate not only material that once was almost impossible to find in a library, but also sympathetic people.

It is impossible to do justice to all the Internet resources now available,⁸⁰ especially since they change almost daily, but a few do need mentioning for their long-standing contributions. Ron Buckmire placed Queer Resources Directory (QRD) on-line in 1991;⁸¹ the listings have become invaluable, and imitation QRDs have appeared in other countries. Linking to the sites listed one can find a myriad of maintained web sites that will serve as guides for teachers of LGBT studies, for LGBT centers, and for the politically minded. For the production of queer scholarship, Louie Crew (see People, below) has maintained a list of

⁷⁶ American Library Association, SRRT/GLTF, Office of Library Outreach Services, 50 E. Huron St., Chicago, IL 60611.

⁷⁷ To subscribe to "Gay-Libn", mail "subscribe gay-libn Your Name" (without the quotes) to listserv@vm.usc.edu.

⁷⁸ The Network of Gay and Lesbian Alumni(ae) Associations (NetGALA; <http://www.qrd.org/qrd/www/orgs/netgala/>) is a national association that exists to facilitate the formation and interaction of alum associations; there are over 175 such groups, including those at Southern California, Connecticut, Duke, E. Carolina, Georgia Technical, Harvard, Indiana, Northwestern, Notre Dame, Purdue, Radcliffe, Stanford, William and Mary, Wesleyan, and Wisconsin. Another organization is the Service Academy of Gay and Lesbian Alumni (1991): <http://members.aol.com/sagalamain/sagala.htm>.

⁷⁹ For instance, Northwestern's LGBT alums have given to the library: <http://pubweb.acns.nwu.edu/~vmccoy/gift.html>.

⁸⁰ For websites that list queer websites, see, for example, <http://www.duke.edu/web/jyounger/lgbwww.html>.

⁸¹ Queer Resources Directory has a WWW homepage: <http://www.qrd.org/qrd/>.

queer scholars and their research interests since 1991;⁸² his list is the only Who's Who in the field. Email discussion lists serve not only to link active scholars and the interested public but also to showcase contemporary developments in thought; there are many LGBT discussion lists,⁸³ but QSTUDY-L, reorganized in 1994 by Ellen Greenblatt (see People, below), stands out for the high intellectual content of its postings and for its contributors many of whom number among the forefront of scholarly producers of queer studies and queer theory.⁸⁴ Finally, I have mentioned "Campus Directors" several times above; in the still turbulent atmosphere of campus life, it provides a necessary forum for the various LGBT campus services and their often beleaguered staff.

Conferences

In addition to the many one-time conferences, for both faculty and graduate students,⁸⁵ there are important conferences held annually in the field of Lesbian and Gay Studies and the broader area of queer academics. Perhaps the most important is the series of conferences "Creating Change" hosted by the National Gay and Lesbian Task Force in November of each year;⁸⁶ 1997 saw the 10th such conference in San Diego. CLAGS organizes an Annual Queer Graduate Studies Conference; its 7th, "Forms of Desire", ran 3-6 April 1997. Similarly, Campus Directors conducts sessions at two conferences, at the NGTLF in mid-November and with the LGBT Network at the National Association of Student Personnel Administrators (NASPA) in mid-March. The Lavender Languages and Literature Conferences are organized by William Leap at American University; in 1997 the 5th such conference took place over three days with over 100 people from many countries participating in panels and giving papers about queer language, literature, film, photography, and other forms of expressive communication. The last major North American Lesbian, Gay, and Bisexual Studies conference, "Inqueery, Intheory, Indeed", was held in Iowa City, 17-20 November 1994, and concentrated on queer theory. And the annual Berkshire Conferences on women and gender take place in the summer; the 11th Berkshire Conference on the History of Women, "Breaking Boundaries," will be held on June 4-6 at the University of Rochester, with some sessions devoted to lesbianism.⁸⁷

Academic Production and Scholarship

Since the mid 1980s scholars have concentrated on two main areas within Lesbian and Gay

⁸² Louie Crew's directory of LGBT scholars: http://newark.rutgers.edu/~lcrew/lbg_edir.html and <http://newark.rutgers.edu/~lcrew/lbgslinks.html>.

⁸³ For a website that presents many of these, along with subscription information, see my <http://www.duke.edu/web/jyounger/lgblists.html>.

⁸⁴ QSTUDY-L has a WWW homepage: <http://www.uky.edu/StudentOrgs/QueerInfo/qstudy.htm>. The list is now owned and managed by Andy McIntire.

⁸⁵ For many conferences, see <http://www.qrd.org/qrd/events/>.

⁸⁶ For more information, see: <http://www.nglhf.org/main.html>.

⁸⁷ The delivered papers are collected and preserved at the Arthur and Elizabeth Schlesinger Library on the History of Women in America at Radcliffe: <http://www.radcliffe.edu/schles/>.

Studies;⁸⁸ gay history and queer theory. This essay cannot treat these subdisciplines in depth, but I shall try to point out some major accomplishments.

The concept of a history of homosexuality⁸⁹ takes its impetus from Michel Foucault's *The History of Sexuality*. In his *Introduction* (1978, p. 43) Foucault identifies the year 1870 as the watershed when the "nineteenth-century homosexual became a personage, a past, a case history, and a childhood, in addition to being a type of life, a life form, and a morphology, with an indiscreet anatomy and possibly a mysterious physiology." This characterization of the late 19th century invention of the homosexual with a past induced scholars to begin investigating the ancient Greek "paiderasteia";⁹⁰ this scholarship, when based on Symonds' general outline (1883) and Kenneth J. Dover's detailed description (1978),⁹¹ came to the conclusion that the Greek practice was profoundly different from the modern. This seemed to confirm anthropological observations that expressions of sexuality are not the same ("essentialistic") in all cultures and at all times, but rather are "socially constructed", that is, greatly influenced or even fixed by social and historical moments (Halperin 1990). Since classical Greece is popularly regarded as the font of western civilization and since a type of homosexuality was not only permitted there but even praised, scholars have examined Greek "paiderasteia", looking for ways in which it is similar to or different from American homosexuality; it therefore has been used in various political agendas, including the controversies of "cultural studies" and "political correctness".⁹²

Other major studies have brought western gay history into the modern period: John Boswell (1980) documents homosexuality in the early and medieval catholic church; Lillian Faderman discloses the rich history of modern lesbianism (1991)⁹³ and the variety of female friendships (1981); d'Emilio and Freedman 1988 give a general account of sexuality in America; and Adam Barry (1995) traces the history of contemporary gay rights movements.⁹⁴ One of the latest developments is the National Education Association's

⁸⁸ For textbooks for Lesbian and Gay Studies courses, see Duberman 1997, Beemyn and Eliason 1996, and Morton 1996 in addition to the standard Abelow, Barale, and Halperin 1993.

⁸⁹ Padgug 1990. For textbooks exclusively on gay history, see Abelow, Barale, and Halperin 1993 and Dynes 1990.

⁹⁰ See Symonds 1883, Greenberg 1988, Halperin 1989 and Halperin et al. 1990, and Skinner 1996 for an analysis of the state of recent scholarship, including bibliography, and feminist contributions.

⁹¹ "Paiiderasteia" was an eroticization of male pubescence: an older adult man oversaw a younger youth's acculturation and passage to manhood, and bestowed on him love and admiration, gifts, and sexual attention. As a result, Greek educational institutions were sites for homoeroticism. See Symonds 1883, Marrou 1956: ch. 3, pp. 26-35, Houser 1990, and Percy 1996.

⁹² Compare Nussbaum 1992.

⁹³ For an in-depth look at lesbian life, see Kennedy and Davis 1993.

⁹⁴ Also see D'Emilio 1992.

recognition of October as Lesbian and Gay History Month.⁹⁵

The contemporary AIDS crisis has also received much scholarly attention, with textbooks (Fee and Fox 1988 and Crimp 1993) and major studies on living with AIDS both when HIV positive and negative (Barry 1993 and 1996, and Odets 1995), and on changing attitudes on sexuality and the practice of sex.⁹⁶ The field of gay history has also broadened to include anthropological studies within western culture (e.g., expressions of homosexuality in Asian, Black, Hispanic, and Native American subcultures)⁹⁷ and outside the western tradition.⁹⁸

Queer theory seems to have arisen in the early 1990s and now takes many forms that are difficult to define succinctly.⁹⁹ Most queer theories, rather than taking the viewpoint of central society or of the dominant culture, take the viewpoint originating from a socially marginalized periphery and employ feminist principles to examine central society, especially those subjects that heretofore had seemed "natural", "essentialist", and immune to social criticism.¹⁰⁰ Queer theory, from its eccentric position, can bring fresh social insight and questions to almost any previously aloof subject, from classical music¹⁰¹ to even itself. Interrogating the place of lesbians and lesbianism within the various women's movements has had a long history (Stanley 1978); recent studies have used queer theory to examine their place even within Lesbian and Gay Studies itself,¹⁰² or to interrogate the very nature of lesbianism.¹⁰³ Recently, the editors of *The Lesbian and Gay Studies Reader* (Abelove et al. 1993) proposed that queer theory even interrogate the connection between sexuality and gender.¹⁰⁴

People

I asked the following seven academics to contribute something about themselves and their

⁹⁵ *The Washington Blade*, 21 July 1995, reporting on the NEA's annual conference 6 July 1995.

⁹⁶ Two ground-breaking early articles are Bersani 1987 and Meyer 1991. For more recent treatments, see Dowsett 1996, Düttmann 1996, and Haver 1996.

⁹⁷ For easily accesible articles see Alonso and Koreck, Harper, Almaguer, Lorde, Mercer, Hull, Yarbrow-Bejarano, and McDowell in Abelove, Barale 1993, and Bowen 1996, Halperin 1993, Hekma 1989, and Roscoe 1991.

⁹⁸ For instance, see Schmitt and Sofer 1992 on Moslem gay men, and Kimball 1993 on Aztec lesbians and gay men.

⁹⁹ For a history of the description and use of queer theory, see de Lauretis 1991 and Goode and Innerst 1995; Butler 1993 "Critically Queer"; Malinowitz 1996; Jagose 1996; and Tierney 1997. For resources in queer theory, see the WWW site <http://www.usc.edu/Library/QF>.

¹⁰⁰ For a a locus classicus of queer theory, see Sedgwick 1990: 75-83, her reworking of the story of Esther.

¹⁰¹ Leppert and McClary 1987; McClary 1991; Kopelson 1996

¹⁰² See Halberstam 1996, and Zimmerman 1996.

¹⁰³ Butler 1990 *Gender Trouble* and 1990 "Imitation and Gender Insubordination"

¹⁰⁴ Freccero 1995; Butler 1994; Martin 1994; Butler 1993 *Bodies That Matter*.

work.

Barry Adam is professor and chair of the Department of Sociology and Anthropology at the University of Windsor, Ontario.¹⁰⁵ His 1987 book, *The Rise of a Gay and Lesbian Movement*, is now into its second edition (1995). Previous work concerns cultural studies on same-sex relationships in Canada, Nicaragua, and elsewhere, but his most recent studies concern homosexuality and AIDS; *Experiencing HIV* (with Alan Sears) (1996) develops his earlier *People with HIV/AIDS Talk about Life, Love, Work, and Family, a Handbook for People Living with HIV Disease*, again with Alan Sears (1993).

On campus, Professor Adam sees his work as a way of integrating "myself with my research and professional life; by carving out a space for myself and for us in universities" we turn them into "a workplace where cultural representations are transmitted and produced". In his published work, and in his courses on social movements, Adam concentrates on mixing the personal and the academic as a "way of addressing concerns and problems of people I care about. I have always seen my work as turning the tools of scholarship toward addressing the concerns and interests of LGBT people rather than exploiting LGBT topics for the interests and concerns of academe. A concern I have around (at least some of) the current wave of queer theory is a strong tendency to do the latter, and thus become disconnected from the collective and everyday lives of LGBT people. A lot of queer theory is exciting; it's great to see so much happening on queer topics; but I'm not always sure why it's being done, or if the very real continuing problems that we face in a homophobic society are getting the attention they deserve."

Louie Crew, alias "Queen Lutibelle", is Associate Professor of English at Rutgers University, Newark.¹⁰⁶ His range of accomplishments and publications is astonishing. He received his BA from Baylor in 1958, MA from Auburn the next year, and his PhD from the University of Alabama in 1971, all in English Literature. Before he came to Rutgers in 1989 he taught at various colleges, including stints in Beijing, China, and in Hong Kong. He now teaches literature, including Gay and Lesbian Literature and the Hebrew Scriptures, writes poetry (he's listed in *Who's Who in Poetry*), serves as chair of the Rutgers University senate and on its Board of Governors, writes computer programs, and is secretary for the Standing Commission on Human Affairs of the Episcopal Church.

Crew is well known for a string of "firsts": co-editor (along with Rictor Norton) of the first mainstream journal ever to devote a full issue to "lesbigay" issues, *College English* 36.3 (1974); founder of "Integrity" the same year, the LGBT justice ministry of the Anglican church; served as one of the first officers of the newly formed GL Caucus of the MLA (1975-6); and editor of the first full-volume on queer studies, *The Gay Academic* with essays by 27 academics (1978).

¹⁰⁵ His website (<http://www.cs.uwindsor.ca/users/a/adam/>) links to his bibliography and courses.

¹⁰⁶ Homepage: <http://newark.rutgers.edu/~lcrew/> .

Of his writing he says "Much of my prose has been directed to demystify sexual issues, the better to negotiate the bonds of prejudice shaped by vast ignorance about all erotic matters in our culture. I write poetry primarily to re-mystify the discussion for myself, to stay in touch with the mystery qua mystery inherent in much that is best about sexuality."

Crew confesses to being "a scholar with a small 's' -- and an indefatigable one" (about 1200 publications!). "I have been a journalist, political writer, activist, and preacher. I am enormously grateful for the opportunity to pursue these callings all over the world, in the rural black South, in my native white South, in rural Wisconsin, in Beijing and Hong Kong, and now huddled near Ms. Liberty on the banks of the Passaic in Newark. I have been much nourished by my marriage for the past 24 years, in a partnership across the racial and cultural boundaries that fiercely segregated Alabama when I grew up in the 1930s and 40s.

"The work I am most pleased with is not my own, but my service for the work of others. The College English issue, The Gay Academic, my special issue of Margins on gay male writing, my collection of biographies of lesbian Episcopalians in *A Book of Revelations*, and other such collections helped to generate still more markets for lesbian ideas. I have great respect for the theoreticians; early on, most lesbian theory seemed terribly burdened by the theoretical baggage already promoted in the academy." Since 1991, Crew has been compiling the E-Directory of Lesbian Scholars that keeps over 700 scholars informed and in touch.¹⁰⁷

Ellen Greenblatt

Marieka M. Klawitter is Assistant Professor of Public Affairs at the University of Washington, Seattle with an adjunct appointment in Women's Studies; she received her AB in Economics from the University of Michigan (1983), and both a MS (1986) and a PhD (1991) in Economics from the University of Wisconsin, Madison, in 1991. Her research includes studies of the effects of child support policies, welfare policies, and anti-discrimination policies for sexual orientation. She teaches courses on women and work and on sexual orientation and public policy, and in 1995 she won the University's Teaching Excellence Award. Klawitter has published several articles on gendered economics (e.g., "Why Aren't More Economists Doing Research on Sexual Orientation?" and "The Effects of Sexual Orientation on the Determinants of Earnings for Women") and on child support.

Klawitter feels that the University of Washington "has been very supportive of my teaching and research" in the area of labor economics. "Elsewhere on campus most people are supportive, but I have also seen expressions of skepticism regarding this work. I'm very proud to have integrated the work and issues I value with my job. I also love that my visibility gives a new generation of queers support for living their lives with dignity." As a university activist, she founded and organized a network for teachers and researchers interested in sexual orientation, has organized panels on sexual orientation and feminist issues in the welfare system, given talks on coming out in the workplace, served on various

¹⁰⁷ The e-directory is available on-line: http://newark.rutgers.edu/~lcrew/lbg_edir.html .

committee, including the diversity committee, the committee on faculty women, and the steering committee of gay and lesbian employees; she has also been active with local health services and their work in AIDS, domestic violence, and child abuse.

"I think that the diversification of queer studies beyond critical studies has been very important. Most people can't read post-modernist writings (including myself) and don't really find that it speaks to our real lives. I think that queer studies is a great place for interdisciplinary work and that that is critical to understanding the issues."

William Leap received his PhD from Southern Methodist University, and is now professor of Anthropology at American University in Washington DC where he also teaches in Women's Gender Studies; he just organized the 5th annual Lavender Language Conferences in 1997. His recent book, *Word's Out. Gay Men's English* (1996), is into its second printing.

Leap's early research concerned American Indians and language renewal projects, but he "became worried about studying 'them', and not paying attention to where I was as a gay man, a part of gay culture. Then came AIDS, and a need to pay close attention to how gay men really communicate in real-life settings. Everyone said that AIDS was an epidemic of signification, but very few people were looking how this played out in face-to-face interaction, the very stuff the AIDS educators need for effective intervention. So I started studying the language of AIDS, and then got asked if I was studying how people talk about AIDS, or how gay men talk about AIDS -- or how gay men talk, period."

Leap's interest in 'real' language takes "gay language out of abstract, philosophical, semiotic, detached theorizing and locates it back where it has always been, as part of daily life, real experience, and stuff." Like many scholars, he is concerned that "established queer theory seems disinterested in real life experience in all forms. I think this is why so much of queer theory is so inaccessible to readers." Making queer studies accessible has become central to his Lavender Language Conferences.

Ronni Sanlo is now director of the LGBT Campus Resource Center at UCLA. She received her BA in music from the University of Florida. In 1978 she became an AIDS epidemiologist for northeast Florida and "the highest ranking, 'out' lesbian employed by the State". The benefits of the job included being paid to go back to school to get her advanced degrees, a MA in Education and PhD in Education Leadership from the University of North Florida (Jacksonville), both emphasizing sexual orientation issues in education. After graduation she became the Executive Director of and lobbyist for the Florida Task Force, Florida's civil rights group. Students of history may remember her Task Force as the one that "collected thousands of flea collars with pink triangles attached" and presented them to Florida Representative Tom Bush, co-author of a homophobic 1981 amendment; Bush had said of critics of his amendment, "If you lie around with dogs [i.e., lesbians and gay men]

long enough, you're gonna get fleas."¹⁰⁸

In 1994 she became director of the LGBT Student Resource Center at the University of Michigan in Ann Arbor before moving to UCLA in 1997. Ronni confesses that her passion is education and the young: "I do this work for my children, for other young people like them, and for the families of our LGBT kids. I spend lots of time on children who fear rejection from their families. I love them, hug them, and teach them to be strong leaders. I do this work so that the I leave this world in a little bit better shape than when I entered it, so that no one ever has to fear rejection or pain or discrimination because of their sexual orientation."

Ronni has been not only central to the formation of Campus Directors, the lobbying group that represents the many campus LGBT student resource centers, but she also serves as chair of the LGBT Network of the National Association of Student Personnel Administrators (NASPA). As she sees new centers slowly but steadily emerging across the country, she says she would also like to see the academic side include practical course work alongside the queer theory, work in student services and leadership. At Michigan, for instance, she initiated the first Lavender Graduation, "where we honor our LGBT graduates for no reason other than their making it through college!"

Walter L. Williams is Professor of Anthropology and Gender Studies at the University of Southern California, director of ONE Institute's Center for Advanced Studies, and editor of the *International Gay and Lesbian Review*. First involved with museum development, he received his PhD in history and anthropology from the University of North Carolina, Chapel Hill, and taught first at the University of Cincinnati; in 1979 he founded and edited southern Ohio's first gay newspaper and a year later co-founded and chaired the Committee on Lesbian and Gay History for the American Historical Association, and served as an officer of the Society of Lesbian and Gay Anthropologists. In 1981 he moved to Los Angeles, teaching American Indian Studies first at UCLA and later at the University of Southern California.

His studies of homosexuality in Native American, southeast Asian, and Polynesian cultures were used by the attorneys for the recent Hawaii same-sex marriage Supreme Court case, and Williams himself is often called as an expert witness in disputes and trials. He has published many articles and books, including the prize-winning *The Spirit and the Flesh: Sexual Diversity in American Indian Culture* and, with James Sears, the recent *Overcoming Heterosexism and Homophobia: Strategies That Work*.¹⁰⁹

As a young man, "growing up in the South, I got involved in the African-American civil rights movement in the 1960s, and later the American Indian movement and the feminist movement. During the Anita Bryant protests of the late 1970s I decided that I had to come

¹⁰⁸ The incident is reported in the [*Lesbian and*] *Gay Studies Newsletter* 9.1 (March 1982) 7, with an appropriate remark from Ronni Sanlo when the amendment was declared unconstitutional.

¹⁰⁹ An online publication has grown from this book: <http://www.jtsears.com/overcomi.htm>.

out and publicly challenge discrimination against my own group. My strong feeling is that we need to promote stronger alliances between all stigmatized groups. It is my determination to change society so that youth today and in the future do not have to go through the isolation, torment, self-loathing, and ignorance that I and others of my generation had to overcome."

Williams feels that "there is a tendency for each generation to think it is the first, and to discount the lessons from the past. This condemns each generation of scholars to repeat some of the same mistakes, and to spend their time in never-ending theoretical battles whose absolutist positions will never be resolved. More research needs to be done on how best to reduce heterosexism and to improve the socio-economic-political situation of sexual minorities. Theory is important, but right now too many scholars are spending too much time arguing theory based on the same old data, rather than doing research to discover new data that will add to our knowledge base and transform theory in the future. I am especially pleased about new research on transgender issues, bisexuality, pansexuality, studies of people of color and other cultures beyond European/Euro-American perspectives, youth and elderly issues."